A SPEECH Without-DOORS:

OR SOME

Modeſt Inquiries

Humbly Propoſed to

The RIGHT HONOURABLE

THE

Convention of Eſtates,

Aſſembled at

WESTMINSTER,

Jan. 22. 168^{8}_{9}.

CONCERNING,

I. *Bigotiſm, or Religious Madneſs.*

II. *Teſts, and the Preſent Teſt in Particular.*

III. *Penal Laws in Matters of Religion.*

IV. *The Neceſſity of Changing and Recanting our Opinions in Religion.*

V. *Reſtraint of the Preſs.*

By EDM. HICKERINGILL, *Rector of the Rectory of* All Saints *in* Colcheſter.

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ASPECH Wiborn-DOORS:

OR SOME

Modest Inquiries

Humbly Proposed to

The RIGHT HONOURABLE

THE

Convention of Estates.

Assembled at

WESTMINSTER.

Jan. 22. 1688.

CONCERNING,

I. Legislature of Religious Medicine.

II. Vates, and the Present Tiffany Particular.

III. Penal Laws in Matters of Religion.

IV. The Necessity of Changing and Recanting our Opinions in Religion.

V. Restraint of [illegible]

By EDM. HICKERINGILL, Rector of the Rectory of All Saints in Colchester.

LONDON, Printed by George Z[illegible] with our Stock [illegible] MDCLX[illegible]

To the Illustrious, Right Honourable, and Honourable, The

Convention of Estates,

Assembled at *WESTMINSTER*, *Jan.* 22. 1688.

Illustrious, Right Honourable, and Honourable,

HOw *as much as you are Esteemed* (*by the whole Body of the People*) *the wisest and honestest, and therefore* the most able *and proper*) Healers of our present Breaches *and Distractions*, *so you cannot better* approve *your selves* such, than *by the* best Testimonial *thereof* (*that Possibly can be*, *viz.*) Moderation: *For no Extreams* last long.

When Passion, Pride, *and* Self-Interest (*the boldest and worst of* Usurpers) *do come to be the Domineering and* Prevailing Party, *then Right* Reason (*and consequently true Religion and Justice*) are depos'd *and* dethron'd; *and then comes Confusion and every evill work.*

There never can be (nor ever were) *more than* two sorts of *Politicians in Christendom*: The one *think* Justice, Piety, *and* Honesty *the best Policy*, *as our blessed* Saviour, *the* Apostles, *and all* Christians *that follow* their steps. The other *makes use of Justice and Religion too* (sometimes) *but* no further *than they* serve his Politick turn, *his worldly greatness and glory*; (*which* Justice *and Christian Religion will not bring to him, then he tries what Oppression and Superstition will do.* For this Brute (*as if he had the* Soul of a Beast, *and* not an Immortal *Soul*) *never looks up to Heaven*, nor takes his measures *from him that* Made and Rules *the World and the Kingdom of men*, *and* giveth it to whomsoever he will, *but calculates all his Plots to the* Glory of this World, *and terminates them in this*. *And if his Plots and the Devil* fail him, *like* Achitophel *he does* (*or is ready to*) *hang himself*; *or like that* Brute, *the King* (Nebuchadnezzar) *driven from his People, and turned to Grass*

like a Brute as he was until he knew *that the Most High Ruleth over the Kingdoms of men, and* and giveth them to whomsoever he will.

Our Saviour says *his Kingdom* is not of this World; *when therefore we pray,* Thy Kingdom come, *we ought* not to wish, *much less* endeavour, *that* Antichrist's Kingdom should come. *But in carrying on true and Pure Religion and the Gospel, we ought to* content our selves with such *Engines wherewith* Christ and the Apostles *propagated the same,* all the World over, *three hundred years before* Constantine *was born.*

Nor ought we to follow the Antichristian steps of the Pope *or* Turk. *For* Antichrist, *or the* man of Sin, *are surely nouns* of multitude, *accumulative words, and signifie those that carry on a* Superstition *contrary to* Christ's Religion; *they are Antichrist, or* against Christ; *and they that sit* in the Temple of God, (God's *Throne*) commanding Souls and Consciences, *as if they were Gods; they are* limbs of that man of sin; *which shall fall by the Finger of God.*

Which Finger of God *was never more apparently and* miraculously seen, *than in this late Revolution, which is like a Resurrection from the Dead;* Dead, *I say,* (*for both we, and our irreconcileable* Adversaries *had* past the Sentence of Death *upon us, unprevisable without a Miracle;*) *And whoever treads in the Antichristian steps and* Policies of the Man of Sin, *by Propagating the Gospel with* force of Arms, *can they expect other then to* stand or fall *with such all Company? But as our* Riders are *chang'd, we hope also to have our heavy Burdens, and unreasonable Loads taken off. For, by force chiefly* Antichristian Mahomet *made Converts, with his* Alcoran (*or Bible*) in one hand, *and his Sword* in the other, (*with this motto*) *If one will not do, the* other shall.

And thus the Most Christian Turk *makes Converts, with* Constables, *Hangmen,* Jaylors, *Penal Laws,* Tests, *and Troops of* Dragoons. *Will* the bolder English *never be wiser than to follow* French-Fashions? *Shall nothing be the* mode here, (no, not in Religion neither,) *but what is* A-la-mode de Francois? Never

Never had any *Englishmen a greater* Trust put upon *them*, *nor a greater* Power put into their *hands*, *than* is put into yours *this day*, *in this extraordinary*, *rare*, necessary (*and therefore*) Just Convention.

You have virtually in you, *the power of* all the Laws, *and all the* Kings *and* Parliaments *that* ever were, *or ever* shall be *again in* England *to the* worlds End; *because*, *it is* in your Breasts, *to save*, destroy, *continue or* abrogate them, *or* any of them, *arbitrarily* at your good pleasure.

It becomes not me *to determine* positively, *whether the* Monarchy be dissolv'd *by the Kings departure*, throwing up the Reynes of Government, *and will* Guide no longer, quitting the Helm *of Empire*, *and leaving the ship* (once more) *to the* mercy of the Waves, *to sink or* Swim; *refusing to call* Parliaments (*the* only Scourge *of Evil Counsellors*) *and* in whom *jointly*, with himself, *was lodg'd the* Legislative Power: *Or*, *Whether* the General Revolt *had taken from him the* Power of Guidance, *forfeited by* Male-Administration *of the* Executive Power *of the Laws*: *Or*, *whether also* the Invading *of the* Legislative Power *by erecting a* Dispensing Power, *which seems*, in effect, *but a* New Name *for a* New Legislative Power.

The *Executive Power* of our Laws was (by our late Constitution) lodg'd in the King alone, (as the *Sole Power* of the *Militia*, making Alliances, Judges, Sheriffs, *&c.*) a *Burden* (thought to be) *too heavy for any single Shoulder*, and has occasion'd *two or three general Revolts*, and Expulsions of the Monarchs *in the three last Raigns*; for the Males Administration thereof (as was at least pretended) together with *other sad Consequences*, too *dismal* to be *remembred here*, and *too lately done* to be *forgot*; nor *need* we mention the *many and general Revolts* in our Fore-Fathers times, *during all the Unhappy Raigns* since *William* the First; all of them arising *from the same occasion*.

Yet, *will it not well become your Wisdoms*, *quarere vias antiquas*, to *keep to the old frame* of Government, *Monarchical*;

(*with*

(with what *limits of the Executive Power* you shall please;) and (as *near as may be* with any convenience) to *the old line too*, and next Heir?

Not only, *because a more awful Deference* and Veneration is paid to (what is anciently) *the Royal Family*; than to any *Upstart Family*; but because the *Finger of God seems to point out*, and direct to that Incomparable and Blessed *Branch* (thereof) *which God has made so strong for his own Self*; and the chief Instrument in *the Hand of the Almighty*, for our *Salvation* from *Popery and Slavery*.

Nothing (*here hinted at*) is to *inform your Wiser* Judgments, that knows much more of this already, (*far be such Vanity from me!*) But to *stir up* your Affections, and to be *One of your* Humble *Remembrancers*.

For every man is now (*or never*) concern'd to *put to* his helping Hand *at this Dead Lift*, and you concern'd to *accept kindly* the Service (*even of the Weakest*) at least, surely the *least you can do*, is to thank them for *their Love and good Will*, though *no otherwise* serviceable unto you.

Besides, A *Slip now* may be *fatal*; or (at best) *not so cureable* hereafter *as now*; and *as is more particularly* insisted on in the *Conclusion* of this Treatise.

I well know, that in this Crisis, *every* Politick Noddle *is pregnant with* Projects, *& never* at rest, *till it be* delivered of his Minerva, *which perhaps proves a* Maggot. *Yet, if what is now said, be* evidenc'd beyond all Contradiction *and Confutation other than* (*the old* Antichristian Engine) *a Jayl be pleased to protect the Author from such Unchristian, Un-Scholar-like, & Unreasonable Confutation, until these Inquiries be oppugned with the* only proper weapons, *in Spiritual matters*, Holy Scripture *and* Right Reason.

My Lords (*the present Bishops, for the generality of them*) *have approved themselves* (*in this Juncture*) *not only most excellent* Englishmen, *but excellent* Christians, *notwithstanding the New-Church-of-*England's-Doctrine *of* Passive Obedience, (without exception) *and the* only Weapon-salve *of*

Prayers

Prayers and Tears (*a good Doctrine* for him *indeed that is* uppermost *right or wrong*); *and finding the necessity of Recanting the same*; some of them (*at least*) *have* in good time *betaken themselves to a keener weapon*; *and the rest* (*and those*) the best of them, *are willing to* come to a temper.

Whereby they do by Implication confess a too favourish and *hot distemper* (*that* has *been*) *'tis* now time, *to come to the cooler and* milder Galaxye (*or* milkye way) *the* only Way *to Heaven.*

And if any thing, in these modest Inquiries, *may tend* to our Cure, *no* moderate Church of *England*-man *can possibly be* offended, *except they are* past cure *and past* 'mending; *to such* we have nothing to say, *but to write*, Lord have mercy —*upon their Doors.*

Not only the welbeing, *but the being of these Nations, depend much upon the success of this most* August, *and most* Honourable Convention, *which has so* many (*and those so great*) Friends *and Enemies.*

And is it not now high time to enlarge our Interest, *and* widen *the Church of* England's Pale, *and not exclude* (*out of the Church and the Priviledges of it*) the better half *of the Nation? Is not this* Piety? *Nay, Is not this* true *wisdom and honest* Policy? *Now*, (now I say) *when the* Irreconcileable Enemies *of our Holy Religion are* (*by* cruel and bloody *Confederacy*) *bandied and* knotted together, *to destroy us and our Religion* Root *and* Branch?

Brittain *was never conquer'd* but by her self. *How? By her divided Parties, saith* Tacitus, (*the best Roman Historian of the Romish Conquest over* Britain) *smiling*, Dum singuli pugnabant, omnes victi.

Is it not now *therefore time to* open the Church-doors as wide *as Christ and his Holy Apostles opened them? Shall Filthylucre, Pride or Malice* shut them up, *whilst monopolized to* a few *that share* all the Gains, *though the Poor Dissenter must partake the hazzard and the* Pains, *in our Common Defence? Even* Private Soldiers *fight* coldly, *without any* Pay, *or any* hopes of Reward, *in the Booty, after Victory.*

Very

Very excellent men (as it happens, *which seldom happens in such a Constitution of a Church*) *are now* uppermost. *But surely* we are not obliged to believe *all that they say who happen to be uppermost*, only because they are uppermost.

For, though at present *we have* (*for the generality of our* Fathers *in the Church*) *at* this *time very good men, yet* sometimes *the very* Froth and Skum *may be uppermost.*

And therefore if some errors *in our Church, both peradventure in* Doctrine *as well as* Discipline, *be humbly inquired into,* (*if they appear upon moderate deliberation to be* Errors) *must we* continue *in them, or* curse our selves *to an eternal continuance* therein, *or* (*as in the Office of* Commination *in the Common-Prayer-Book*) *say,* Amen, *still,* (*so be it* Amen,) *Is it not better to say,* Amend, Amend?

For this Cause the Author *humbly hopes that you will pardon the* nice formality *of Printing this* without an Imprimatur, *which cannot in any likelyhood be obtained from the* present *Licensers, if any thing here thwart their* Intereſt, *and spoil* their Trade.

To your Unbyaſſed *and Impartial Reasons therefore, the* Author *humbly* appeals; *And what* Book *or* Author *would desire to* live, *if cast and* condemn'd *by* ſuch Judges? *And* who dare *condemn, whom your* better Judgments *think meet to* ſave?

These following Eſſays *are most* ſeaſonable, *as to the* ſubject matter *inquired into: But, if for want of* dexterity, *they be* ill handled, *yet be pleased* not to diſcourage *this well-meant and* humble attempt (*here laid at* your Feet) *since* (at worſt) *it may serve for a* Prompter *to put* better Heads *in mind, and to set* better Tongues *at work to* diſcourſe *the* point *more accurately* within *your Walls, which is now only* A Speech without-Doors, by

Your Ready Servant,

E. Hickeringil.

SECT.

SECT. I.

Of Bigotism, or Religious Madness.

A *Bigot*? What's that? 'Tis a Spiritual *Narcissus*; a Self-conceited Religious Coxcomb, that *falling in love* with the *shadows* and Whimses, Opinions and *Imaginations* of his *own dear* Crazy Skull, in matters of Religion; *Espouses* them to that height of Dotage, that he will Bustle and *fight like mad*, and in the Quarrel wilingly *dye* a silly *Martyr* too; at least, will freely venture Life and Limb, Goods and Lands (though he had *Kingdoms to stake*) yet neither knowing *why* nor *wherefore*.

For this Spiritual *Bankrupt takes up all* his stock of Religion *upon Trust*, and at all adventures, *without* ground or *reason*, other then *Education*, or some *wilder* chance, and therefore believes a *Lye* as eagerly and firmly as *the greatest Truth*, and had been a *Mahometan*, if born in *Turky*; a *Papist*, *Moor* or *Jew*, if born in *Portugal*, and an *Infidel* in *China*.

If this *Spiritual Lunatick* wants Power and *Authority*, he plays his Religious Pranks and Freaques only in *apish* Tricks and *devout Mimickry*, skiping perhaps from the Shop board to the Pulpit, where the *mad Ape* makes such *Faces and Grimaces*, quoting of Holy Scripture, and Commenting therenpon, as Frenzically, impertinently and Fanatically, as *Olivers Porter* in *Bedlam*; and if a stranger (that is not us'd to it) should spy him there, he might Swear, and safely too (in the words of *Hosea*) *The Prophet is a fool, and the Spiritual man is mad*,

9:7 verse

or (more properly and according to the original) *The man of the Spirit is mad*; and being *craz'd with a notion* (like *Archimedes*) runs skiping about, Crying, *Eureka, Eureka*, I have it, *I have found it*; when *nothing is found* but the ſoft place in his head.

But if *Magiſtracy and Authority* ſhall happen at any time to *be poſſeſt* with this *mad ſpirit* of Superſtitious *Lunacy*: Then for *Propagation* nothing leſs will ſerve then to *encreaſe and multiply* this ſpurious Iſſue (and *Baſtard Minerva* of their Prieſt-ridden *Brayns*) amongſt all their Inferiours and *Dependants*; *Impoſing* Creed and *Faith*, as Magiſterially as great *Athanaſius* himſelf, making believers and *Faith by Statute-Law*, Cannon-Law; which they muſt and ſhall believe in ſpight of their hearts, or elſe by *Penal Laws* take what follows, Curſes and Anathema, Fire and Faggot, as leaſt, *Hell and Damnation*, Fines and Impriſonments; but, *Put up thy dagger*, Bigot!

Does not *Antichriſt* thus ſet up the *Abomination of Deſolation* in the holy place (the Chymera's of his Noddle *in the Temple of God*) *where he ſits*, commanding Faith and Conſciences,) as Peremtorily and Infallibly *as if he were God*; breathing Vengeance, and ſpitting Fire at all that oppoſe him, and like a diſtracted *Indian* Bigot, *runing a Muck* at all Mankind, *till he kill* (or be kill'd by) all that *ſtand in his way*.

Thus the *Bigotted Spaniard* converted the *Indies* with a *long Tuck*; and thus the hair-brain'd *French* in Bloody Devotion to *Popedom* (of Two Millions of Hereticks) Confuted and Extirpated *Two hundred Thouſand* of them, and made *Eighteen Hundred Thouſand* new Converts, with *Troops of Dragoons*.

Poſſeſt with this Evil *Spirit* of *Bigotiſme* and devout Phrenzy, King *Manaſſah* Sacrific'd his Son to *Moloch* in the Flames; And King *Phillip* of *Spain* gave up his Son to be Murthered in the Bloody *Inquiſition*, upon ſuſpition of *Lutherapiſm*: And

what

what Spirit possest our Neighbour Nation, when no man was Suffer'd *to buy or sell*, or give meat or drink or other Comfort to any whom *holy Church* had Excommunicated? Nay, *at home* here——How now? No more; *Hold there*: Come not near.

It is as safe to *Kennel* with a mad *Bull-dog*, or with the *Lyons* in the *Tower*, or cohabit with a Mad-man in *Bedlam*, as with a *Zealous* and Furious *Bigot*; there is *no living with him* or near him, except he be muzled, fetter'd or chain'd; for *if he break loose*, all the sober part of mankind are concern'd *to joyn hands* in their own defence; and in Self-Preservation *to tye him up*.

And if I have here made a *Whip of small Cords* to lash this *Tom of Bedlam* out of the *Church* where he has made *such havock* and disturbance with his *magot*; it is but in order *to his cure*, by gentle *stripes* to bring him (if possible) *to his wits* again, and to reason.

Reason (I say) which is *the Souls best Centinel*, which should carefully *examine* every thing *before it enter*, strictly *challenging* (not *who* but) what *comes there*.

Nothing is more frequently inculcated in Scripture, than *Examine your selves, prove your own selves, try the Spirits whether they are of God*: but for want of this, Popery, Priest-craft, and Bigotism has been the Inveterate and Old Disease of Christendom; for *Popery* and *Priestcraft* always preacht up *Ignorance*, as the only *Mother* (and so it is) of *Bigotism* and silly *Devotion*: *Samson* must first have *his Eyes put out*, before he can be managed *to make sport*.

I am sensible, that I treat of a Subject that is *seldom or never* handled *in this method*, and of a Distemper, that will make the mad-men *rage the more*; there is witchcraft in this *frenzy*, they are so bewitcht as to be *in love* with their Disease, and will, like other *Lunaticks* (*to choose*) fall upon the *Physitian*, above all others, if he attempt *to cure them*.

But is it not a Lunacy *beyond* the wild *fury of Bedlam*, that *Protestants* should *now* think of *new furbushing* and whetting the *Penal Laws* against *Dissenters* to their *Placet's*, *arbitrary* and wilfull *Impositions* in doubtful and trivial matters, *Lana caprina*, and *Bar them out* of the Church and State (their Birth-rights *as Men and Christians*) with *Tests* (design'd at *first only* against the irreconcileable *Enemies of our Religion*) and (when the *Oath of Supremacy alone* will do *the feat*) straitning the Church of *England to a few*, (is it that *they alone* may monopolize *all the Preferments* in Church and State) when *all the Wisdom*, Piety and Policy in the World cries aloud *to widen the Churches Pale* and enlarge her Interest, *now, now especially*, when the *Common Enemy* has drawn a *Sword never to be sheath'd* but in our *Throats*? Shall *Abraham* and *Lot*, *Gen.* 13. 7. be at strife *between themselves* about trifles, when the *Canaanite* and *Perizzite* is ready *to Land*? Is it *not yet* time to *loose the bands of wickedness, to undo the heavy burdens, to let the Oppressed go free, and to break every* (Insolent and Bigotted) *Yoak*? Isai. 58. 6. Read seriously *Rom.* 14. the whole Chapter is *an approved Cure*, for Dogmatical and Pragmatical *Bigotism*. We read in *Scripture*, that all Christians should endeavour to *keep the Unity of the Spirit in the Bond of Peace*; but where do we read that any Christians did, or ought *to Compel Uniformity, as the Bond of Peace*?

But, *Hold*——may some say, and have a care; whilst you speak against *Bigotted Impositions*, do you not transgress the 39 *Articles* of the *Church of* England; that says, *The Church has Power to Impose Rites and Ceremonies*?

I answer, That it is *time enough* to answer that, when you have read what is said concerning the same *here*, in the second and Third *Section*; and also when any good Body (*that can tell*) will tell *what*, and *who* is this same *Church of* England? Who is the *Head of it* this day? And what *Language*

guage does a Head ſpeak, when it is *ſeparated from*, and not United with, nor of *the ſame Complexion*, *Nutriment*, and *Conſtitution* with the Body?

Ay! But *grant* that *what you ſay here be Truth*, yet a grave Author ſays, *That all Truths are not to be ſpoken at all times.*

And (Grave Author might *to us wiſe purpoſe add*) therefore *all Truths are not to be ſpoken at any time*, when you touch the ſore place: No, no, they will always (*then*) kick; you'l *pleaſe them at no time.*

Thus *Gypſees* cant, and would *gravely perſwade us* to ſhut our Eyes and *not diſcover* their jugling Tricks, *wink till ours*, or our Friends *Pockets* be pickt; and then we ſhall have a *Licenſe* to diſcover the Naked Truth; Ay, Ay! (*Dear Gravity*) but then it is *too late.*

Thus the *old Gentleman* that was reſolved to *dye a Batchelor*, ſilenc'd his Friends when they propos'd a Match for him in *his Youth*; Oh no, quoth he, It is not ſeaſonable, it is *too ſoon* to marry; but, when they reiterated the ſame Propoſal to him in his decrepit age, anſwers, Now you ſpeak *too late*; ſo that what men *like not*, is *at no time ſeaſonable*; they'l *always* quarrel *with the time.*

Are not things now, *juſt now*, upon the *Hinge?* Is not *this time* like the *third and laſt time* of Publiſhing the Banes of Matrimony? Either *now Speak*, or elſe *forever hereafter* hold your Peace.

Reaſon (*mans chiefeſt Light*) ſhines *bright enough* in many *mad men on one ſide of the skull*, when it is benighted *on the other ſide* of the Pericranium, and *craz'd* with a notion *on that ſide the head*: Many mad-men in *Bedlam* will talk *rationally enough*, on *any ſubject*, except *that* which *firſt beclouded* their Reaſon; but then, when you *touch upon that ſore place*, they rave:

Thus, it is reported of a *mad-man* that would *talk moſt ſenſibly* in *all* matters, except when *he ſaw* or diſcourſt of a

Ship

Ship (for he was *craz'd* by loosing his Estate *by Ship-wrack*) fancying that *all* mens *Ships* that came laden and *well-fraught* into the Port, were *his own*; and was *as really overjoy'd*, when the *Rich Cargoes* came home, *as if they* had truly been *his own*.

His dear Friends, (pitying his distraction) got him cured, *whether he would or no*: Whereupon coming to his Right Mind, he thus thanked his Friends for their love to him—— *Pol me Pertistis, amici!* you have undone me, *Dear Friends!* and beggar'd me; yet he *lost nothing* but his *Wild Fancy*; surely, he was *madder* for saying so, *than he was before*.

But, to apply it; If any *Church-of-England man*, puffed up with *Bigotism* and *mad-conceit* of the Purity of what some call *Church-of-England*, both in *Doctrine* and *Discipline*; and (like the whimsical Church of *Laodicea*) fancying that she is *Rich, and encreased in Goods, and hath need of nothing*; and I (amongst others) like *a true Friend*, endeavour *to cure* him of *this Wild Fancy*, and dispel the *Cloud* that *shadowed* Right Reason, giving him to understand, beyond all contradiction, and as clear as day, *how* and *wherein*, both in *Doctrine* and *Discipline*, *she* is wretched, and *miserable*, poor, and *blind*, and naked.

That so, *she may betake her self* to wise Councels, and get Gold *tryed in the Fire* (that her Hay and Stubble being burnt up, (for *she must pass through Purgatory here*, and through the Furnace,) that she may be *rich*; and White Rayment to cover the *shame of her nakedness*, that it may *no longer appear*; and anoynt the Eyes of our dim Mother, with Eye-salve *that she may see* the better: Will any (*in their wits*) blame a *true Son of the Church* for his love and kindness *to his purblind Mother*; which is his Duty? And say, in her name ——*Pol me Pertisti mi Fili*: Verily, verily, you have undone me, dear Son! Surely. such a *mad* and unreasonable *exclamation* would speak her to be *incurable*, and would aggravate the *Distraction*.

SECT.

SECT. II.

Of TESTS, *and the Present* Test *in Particular.*

A Test! what's that? 'Tis a *Touch-stone* to try what *Metal any* thing is of; and is as necessary for *every Man*, every *House-keeper*, every *Body-Politick*, every *Church* or *State*, as is a Touch-stone to a *Goldsmith*, there's no living *well* without it.

A Test is of absolute necessity for *every man* always to *carry about* him, to try *himself and others*; to try *both* his *own and other* mens Opinions, Words, Works and Ways, whether they be *right*; since all is *not Gold* that *glisters*.

A Test is necessary for every *House-keeper* that wants a *Servant*, a Guest, an *Apprentice*, a Journey-man, a *Bayliff*, a Steward, a *Friend*, or the like; for though such a Person is recommended, as is *in all things fit* for his turn, except only that he is a *Papist*; (who is obliged to hold (or else he is no *Papist*) that the Decrees of *Pope and General Council conjoyn'd* are infallible, and particularly, *that Bloody Decree* of the Council of *Constance*, that (*nulla fides servanda cum hereticis*) *no faith* is to be kept *with a Heretick*, that is, no Faith, Oath, or Promise *is binding*, if it be made to *one that is no* Papist.

For *Papists* (like the *Jews*,) (the basest and *most inhospitable People under Heaven* (except Papists) look upon *all that are not of their Religion*, as Dogs; nay, the *worst of Dogs*, good for nothing, but to be *proselyted*, or knockt i'th' head; either *to be turned* to their Religion, or *turned out* of the World; not that *every* Papist thinks so, but by *their Religion* they are obliged *so to believe*. For which Cause *Tacitus* calls the *Jews*, *crudelissima & vilissima servientium pars*, the

bloodiest,

bloodieſt and *baſeſt Slaves* in all the *Roman* Empire: Therefore the *Jews* Teſt is, Is *he a Jew?* And the Papiſts Teſt (as at this day in *Ireland* and *France*) is ſhortly *this* only, *Is he a Papiſt?* If it be *anſwered* (when cloſeted) *No, no*; then turn *him out*; let him not be truſted, either with *Arms*, a Red coat, or *any Office* of Truſt, or Benefit; bar the Door, *exclude him*, ſhut him out, or *perhaps kill him*, where they are *ſtrong*, and not afraid *of their own* Throats; for if they be *the weaker Party* (as in ſome *Cantons in Switzerland*) there they *are for liberty* of Conſcience; but go but over the next Hills (the *Alps*) into *Piedmont*, where the Papiſt is *ten to one*, then, the word is, (*Peter!*) *kill and eat.*

This makes the World *joyn hands* againſt the *Jew* and *Papiſt*, either they *totally keep them out* with *Teſts* made for that purpoſe, or confine them to a *certain habit*, or to a certain Street, or Place (as *Dukes-place*) to inhabit; (as we deal with the Feracious and Bloody Tigers and Lyons in the Tower) *keep them* (we do, but) *in a grate*; keep them *faſt*, and have a *watchful eye* over them, *as you love* your lives; for they are *inhoſpitable*, and Common *Enemies to mankind*; ſtand *upon your guard* then, keep *off*, *and out of* their Claws, except you *pare their Nails.*

For this Cauſe there was ſo many *Penal-Laws and Teſts* made againſt *Papiſts*, in the Reigns of the *four laſt Kings*; (which (*by the way*) has finely been *turn'd againſt Proteſtant-diſſenters*, who were out of theſe Statutes, becauſe *out of the meaning* of thoſe Statutes) oh! the dexterity of a *Jeſuit*! when in *conjunction with* one of his *own* complexion and *face*, ſaving that *this Latter* looks not altogether ſo *Sanguine*, becauſe a *Proteſtant-Perſecutor*!

But, will ſome ſay, *this preſent Teſt* (of making all men take the *Sacrament*, and certifie the ſame, has done *notable ſervice* againſt the Papiſts, in *theſe* times; and therefore though ſome Diſſenters be kept out for Company, it is *no great* matter.

But

But *is it lawful then* to do *Evil*, that *Good may come* thereby? Is not this *that wicked Principle*, that with *one mind and one mouth* we decry and blame in the *Jesuit*? Or is it lawful to maintain our Religion or Church by *prophane means*, and by mocking of God? Who would not *hate* a Religion and Church, that *cannot be kept up* without blasphemy, and sinful methods?

But, will some say, *God forbid!* We never *did*, nor *ever will keep up* a Church by such ungodliness: Then listen, what *we have done already* in imposing this said *Present Test*, of making an *Earthly* Door, or Political *Door-bar* of the Holy, *Spiritual*, and Heavenly *Sacrament* of the *Lord Jesus*.

The *Present Test* is the more *suspiciously Profane*, and to be abominated by all *true* Christians, because it is said to be *the Project* of a *Polititian*, that was always reckon'd to have more *wit* than *grace*; more of *Machiavel* than of *Christ*: And who made *Religion* and the blessed Sacraments *Politick-tools*, and that was *all*, at least the *chief use* he made of Religion, and said (if he be not belied, that) *That was all that Religion was good for*; well said *Machiavel!*

A more *undoubted instance* of his Profaneſs cannot *Well* be given, than in this present *Test*; Is it not profane, and most abominable, if the Learned and Pious *Grotius* and Dr. *Hammond*, and other Interpreters of *greatest vogue* amongst us, do give us *the true*, genuine, *rational* and pious meaning thereof, in their *Comments* upon, 1 *Cor.* 11. 29. saying, *That to eat and drink unworthily* (*anaxios*) is to eat and drink *unsuitably or unmeetly to the end, design* and Institution of the *Blessed Sacrament*; (so we are commanded to walk *worthy* (*axios*) *of the Gospel*, that is *suitably to the Gospel*;) Then he that eateth and drinketh *unmeetly*, namely, *to the end* and Institution of the Sacrament (not that he may *get Christ*, but a *Gown*, a Sword, *a Place* or Preferment, making *a Test* of the Blessed Sacrament, making *Christ* (who is the only

Door and the only *Way* to High-places in *Heaven*, the only *Door* to High-places on *Earth*, making the *Bread of Life*, the only way to fill the lean Bellies of a Man and his Family *with Bakers Bread*; *He that Eateth and Drinketh thus unmeetly, Eateth and Drinketh his own Damnation.*

A sad Choice, to *Starve here*, or be *Damn'd hereafter*; nay, some that have often *taken it worthily* or *meetly*, are not always fit in *Three Months* to take it *Worthily*, then take your choice to *Starve* or be *Damn'd*: What a *Temptation* is here to damn even a *Conformist*? What a Temptation to *Blasphemy*, *Atheism*, and *mocking* of God? Is not this as bold a *Stinting* the Grace of God, to *come* within three Months time? Just like the Canon that enjoyns the Sacrament—— However at *Easter*? What fit or unfit? *What* right or wrong? Yes, starve in a Goal, or *Eat* and *Drink* your own *Damnation*: Oh! Abomination in a *Church* of Christians! Nay a *Church* of Protestants, and a Protestant Nation! Have we not still (as we *formerly had*) some (*Quid pro quo's*, amongst us) Papists in *Masquerade*? Papists with a *Protestant Vizor*, and *Church* of *England*'s Vizor on? Turn up his *Masque*, let us see. But *God will not* (long) be *mocked* with Political Tricks? It is dangerous *Playing* our Politick Pranks with *Edge-Tools*: And is there no way to bar the Earthly *Doors*, but with Heavenly *Edge-Tools*? Have a care of cutting thy Fingers, *Machiavel!* Must the Laws made against *Popish Recusants* always be made of use against *Protestant Recusants*, who are out of the Reason of them?

But can any Nation subsist without *a Test*, a *Fence*, and a *Barr'd Door* to keep out the common Enemy thereof?

No, I answer, *No*; There's none but *Fools* will neglect their *Fence*: But the *Oath of Supremacy* (a long-try'd and approv'd Test, and making the Declaration against *Transubstantiation*, enjoyned 25 *Car.* 2. c 2. & 30 *Car.* 2. c. 2.) has and will do *that Feat.*

Oh! But *Protestant Dissenters* then will come in; and get

get their *Birth-Rights* in Church and State *as well as we*: Surely there is a way to bar the Door againſt our Enemies, and yet let in our Friends; except we think the Houſe will not hold us all, or (rather) not feed us all. Ay! Is *that* it? If it pinch *there*, Zeal againſt Popery is but a *Sconce*, and a *Vizard* drawn over the *ugly Face* of Covetouſneſs and Self-ends. When Boys are ſcrambling in a Room for Nuts and Apples, thoſe that are in Poſſeſſion, and upon the Place, and got in, will be ſure to *Bar the Doors* and keep out others, eſpecially ſuch as are active and *nimbler* than themſelves; Ay, *they are the Wiſer*, you'll ſay.

But where's the *Honeſty* all this while? *Where*'s the *Piety*? Nay, where's the *Wiſdom*? And where's the *Policy*?

For if the lucky *Scramblers* be beſet, or *ſet upon*, with bloody High-way-men, as they carry away their *Booty*; would they not be glad that *thoſe they barr'd out*, ſhould aſſiſt them? *Yes ſurely*, for who ever denied a *Diſſenter* the Peril, the Hazard and the Pains, ſo that we go away with the *Gains*? But is there any Equity or Conſcience in all this? Has not a certain Nation (*in our Time*) been hazarded a *Third Time*, by Patriots that have been *Prieſt-ridden*; Bigotted and *Nuzled to maintain Prieſt-Craft*, and Compulſion to *Uniformity* in Religion? *Who* diſlikes it? But how? VVhat upon Compulſion? Uniformity by force of Arms? It has been found an Idle, Vain, VVicked, Bloody, Bigotted *Popiſh*, Antichriſtian, and *Impoſſible Attempt*, in all Ages, in all Nations. The old Rule was, *In Neceſſariis Unitas, in Adiaphoris Libertas, in Utriiſque Charitas*; Unity in things *Neceſſary*, Liberty in *Indifferent* Things, in *Both* Charity.

For 'till all men be of *one ſize*, one feature, one *complexion* and *face*, 'tis impoſſible they ſhould be *Uniform*; nay, God and Nature ſeem to delight in *Variety*: But vain man, *mad with ſelf-love*, Opinionatry and *Bigotiſm*, would *compel all men* to be of his own Dimenſions and Attainments, whereas there

are scarce two Men to be found in the World *alike*.

This *Folly* proceeds from a *Vulgar Error* that *Pops* have Espous'd, namely, that there can be no *Unity* without *Uniformity*; and when they pray to God, (*as they ought*) to make us all of one Mind, and one Mouth; if by one *Mouth*, they mean *their own* Mouth, then they are *Bigotted* with an Opinion of their *own Infallibity*, and are *no Church-of-England-Men* in that particular.

Alas, alas, we are commanded *to keep the Unity of the Spirit in the Bond of Peace*, but that may be done *without Uniformity*; there is scarcely two Brethren in the World *alike* and *Uniform*, yet they may *live in Unity, and love* like Brethren.

Can men be wise that value the keeping of their *Trinckets* above their *Lives*, and above the Peace and *Welfare of the Church* and Protestant Religion? And why should not a *Protestant Church* be as large and wide as to hold all *Protestants*.

Come, come; *let them have a Care* that they do not hold *up the Price* of their Trinckets at too dear a rate; lest they *slip their Market*, and be glad to part with them e'er long, for an *Old Song*; and seriously read *Isa.* 14. from *Verse* 4. to *Verse* 15. Bless us! Cannot men *live and let live*, (even) let those live that have not so many Brains, nor so good Eyes as themselves? Though they are *not one Mouth* with you, nor so wide a Mouth and Swallow, they are as *God made them* as well as you; and though they *see not so well* as they should, they see as *well as they can*; to their own *Master they stand and fall*.

What *Rational Man* in the World (if his Reason be *Judge*, and not Dethron'd and Depos'd; Benighted and Eclipsed with Passion, Self-interest, Self-conceit, and the like) but must say, *That it is very meet that we should do to others, as we would that others in like Circumstances should do to us*?

'Tis

'Tis possible (for what has been may be again) that the *Old Test* may be (many Ages hence) *Renewed*, (which *bar'd* the Church-Doors, and the Doors of Preferment in Church and State, *Excluding all* from being Church-men, Judges, Justices, Mayors, Aldermen, *&c.* that would not leave worshiping of God according to the *Common-Prayer-Book*; wouldst not thou *(thou Weapon'd-Uniformity-Bigot!)* Exclaim (at least grumble) *at such a Test?*

But with what *reason* canst thou grumble? Except thou conclude, that Church of *England* is infallible, (in spight of her own 39 *Articles* to the contrary) or, except thou art not content to take such measure as now thou meetest to others, that are as *Pious* and *Learned* as thy self: Where is the Justice of such Grumbling? Thou art for Uniformity, one Mind and one Mouth, so are all *Rational* Men; but thou art also for *Weapon'd* Uniformity, that's unreasonable and unscriptural, and unapostolical; and also because of another little thing (called) *Impossibility*: It is not to be done by Sword or Gun, *Tests or Penal Laws*. Have we not been trying Conclusions and Experiments about it in *the Body Politick*, many years, even to the *Consumption* of the Body Politicks? And who has got any thing by it, saving a few *Priests*? But we must always be tampering with ungodly, unreasonable and Antichristian *Physick*, only to enrich the Physitian, and *keep up his Practice*, and his Hand in Ure; Do we declaim against *Arbitrary Power* and Tyranny, and yet suffer such *Tests* to take away our Birth-rights? Queen *Maries Fires* consum'd the Hearts between *Con* and *Non-con*; when in Prison together, they shook Hands and were *Friends*.

Ay, says *Bigot*, most true; therefore we would have them like us. *Uniform and of one Mouth*, meaning, that every Mouth should be alike, and one with his *Wide Mouth*.

But suppose that *Little Mouth* (let that be his Name) stretches, and *stretches his Mouth*, that so it may be *Uniform*, and like to Great Mouth, and cannot do it for his *Heart and Blood*;

Blood: (by Scripture-Rule, *He that is strong should stoop, and bear the Infirmities of the weak*, and condescend (and to keep my Allegory) *Wide Mouth* should meet *Little Mouth* half way, contracting his large *Gape and Swallow*, that so they may be of one *Mouth*) But what cares some Men for Scripture?

If that will not do, what do you say to *Reason*? Is it reasonable, that if Little *Mouth* should happen to get into the Saddle, and get the *Staff in his Hand*, (and thou be dismounted for *Arbitrary Government*, wilful, and un-scriptural, and unreasonable Impositions and Oppressions, wouldst thou think it reasonable) that he should pare and cut, and pinch thy *Wide Mouth*, to the scantling of his *Narrow Chaps*?

If not, then *out of thine own* (*Wide*) *mouth will I judge thee, thou wicked Servant!* Shouldst not thou have *Compassion* on thy Fellow-servant, (like thy self, erroneous) as thou wouldst have *him*, or Almighty God, have *Pity on thee*? To our Comfort God seeth; and he that is *higher than the Highest*, regardeth, and there are *Higher than they*, Eccles. 5. 8.

But will some say, though it be a *Test* suspiciously Prophane, (if any Holy thing in the World can be prophan'd) by making *Religion* and the *Sacraments* (the most *Venerable and Sacred* of all the Parts or Offices in Religion) Tools and Tricks of *State*; yet this *Test* has done good Service against the *Common Enemy*, the irreconcileable Enemies of our Religion: It has kept out the Papist from Offices in Church and State, Navy and Army.

Never, (I answer) it never did keep out any *Papist*, nor any but Dissenters; yet if all this should be as true, as it is evidently false, yet this *Test* is not justifiable, because we may not lay an evident *Temptation* of stumbling in our Brothers way, to make him fall; nor do *Evil* that good may come thereon; (as aforesaid) nor thus *keep up Gods Church*? What is the bringing *the Abomination of Desolation into the Holy Place*, but making Holy things, and the Lord Jesus Christ,

a

a *Drudge* and Slave to *Machiavel*? (O Prophanation abominable!) Must the bleſſed Sacrament of Divine Love, his Inſtitution (made on purpoſe to Incorporate us with him, and one with another in Divine Love) be the only *Entrance* and means to let us in to a Body Politick or Corporation, or *into the Door* of Preferment? *Sacra Sacris, & Sacri Sacris*, was the Old Rule.

Wickedneſs may make a man *unfit* to be employed in the *State*; but is it not *prophane* to make the bleſſed Sacrament a *Political Engine* or Qualification, to *let a Man* into Money and *Mammon*; but we cannot thus ſerve two Maſters, (*God* and *Mammon.*)

Beſides, I deny, that this *Teſt of the Sacrament* did any good at any time, in keeping *ſo much as one Papiſt out* of any Office, Employment or Preferment, either in *Church or State*.

And if this be *true*, then *Hatred* againſt *Popery* is but a *Colour* wherewith Hypocriſie *paints* the *ugly Face and Deformity* of Hatred and Malice *againſt Diſſenters*, (that have *not ſo wide a Swallow* as themſelves) with the *pretence* of *Uniformity* and *Zeal againſt Popery*.

Otherwiſe, why did this *Teſt-Bill* paſs ſo readily, and the *Excluſion-Bill* thrown out without a Conference, which is not uſual? There may be many good Reaſons, which I will not now inquire into. But was it Loyalty and a *Religious Awe*, to hurt no man in his Goods and *Birth right upon the ſcore of Religion*? That's *impoſſible to be a Reaſon* that prevailed with thoſe *Lords and Gentlemen* that ſtood to their *Arms* and *Power*, till the King was diveſted of both, which are *His Birth-Right now* (at this day) as much, nay, *more* than at *the time* of the *Excluſion-Bill*: (for no man that *ſpoke beſt, and moſt againſt* the Excluſion-Bill, did touch *upon that String*, namely, that the *King and Parliament cannot diſpoſe of the Crown of* England; (for fear (I ſuppoſe) of the Penalty mentioned in the Statute of Queen *Elizabeth* to that purpoſe;) And to repeat

repeat the words of that most *Excellent Speaker* in the *House of Commons*; *If there were a Lyon in the Lobby*, shall it be *still a Question amongst Wise men, Whether* it were better to *keep him out*, (now he is *out*,) or to open the Door and *let him in*, and then *bind* him?

Some wise men *chose the latter*, and if God had not been miraculously kind to us (to show his Grace and Finger) when some thought we had neglected the means, if the Lion had *prov'd a Rampant Lion*, or had had a *Lion's Heart*, and the *Cruelty of a Lion*, there might have been *Scratching Work*; and Thousands had (e'er this) followed those (otherwise) *Incomparable Patriots*, *Essex*, *Russel*, *Sidney*, and *Cornish*, &c. for who has not had a *Hand upon his Hilt*, to *Fight the King's Guards*, (his *Irish* Souldiers) when the word was, They *are a coming*? Whereas the Lord *Russel* was condemn'd for being *only in the Room*, where there was some discourse of Surprizing the Kings Guards. But we must leave these things to him that *judgeth Righteously*; The Iniquity of the *Amorites* was not then full: Popery was not drunk enough with Blood. The Papists have for a hundred years last past, been kept out of the Government, and have been Excluded all Offices Ecclesiastical, Civil and Military, by that *Ancient* and *Honest Test*, (namely, *in Renouncing the Pope and all his Evil Works*, by the *Oath of Supremacy*, which our present King (King *James* II.) by his *Dispensing Power* vacated, in the first place, as being a *Long-approved* and sufficient Bar and Bulwark to keep out Popery in the four last preceding Reigns. It is also as true, that as he left *no stone unturn'd* that lay in the way of bringing in Popery, so *he was necessitated* therefore (also) to set aside and dispence with this *New Test*, which did inflict grievous Penalties upon them that *durst* or *did* venture in, *without taking it*: But, they had *all been kept out* to this day, and *were kept out* an hundred years *before*, and *could not* therefore *need* his Dispensing Power, until he let them in

(two

(two years before) by Dispensing with the Oath of *Supremacy*, A Test, that perhaps had been *still thought* sufficient, if this *Test* had not jumpt right with some men's Malice, that hated *Protestant Dissenters* as much, *if not more* than *Papists*.

Indeed I grant, That the King by that Gracious Indulgence, gain'd the Dissenters, and thereby *lost* the Love of *High-Church-men*, who were as *quiet* and gentle as Lambs, and Loyal as *Heart could wish*, when he *dispenc'd with* that great and approved *Test*, the *Oath of Supremacy*, (for two long years together) whilst he permitted them, and *maintain'd them* and their *Penal Laws* against Dissenters.

But when he put out his Declaration for *Liberty of Conscience*, (the *Magna Charta* that God (the only *King* of Consciences) has given to all Mankind) would some Men so *much as read the Indulgence*, which His Majesty (the *best Act* that *ever he did* in his Life) both in Piety, (and Policy too; for it has been the Life of Trade in *Holland*, and the *Penal Laws* (or Inquisition,) their Dis-peopling, and Destruction of Trade and Riches in *Flanders*,) as God's Deputy Re-inforc'd and *Ordain'd*? No, no! Though expresly enjoyn'd in the Rubrick of the *Common-Prayer-Books*: What Combination? What *Bandying* against it? And perhaps for good Reasons: But have they scrupled to read (and make Prayers for) worse things (that I say not) Impostures? Or, was it *because it was Evil*, as to the *Matter*? None *had the Face* to say *so*: But, Evil as to the Form of Dispensing, because *not done in Form of Law*; namely, not Repealed by the same Power that *Enacted* it; which Reason, *perhaps is a good* Reason, but how could it be *more a Reason now* in this Case, then it was when he *Dispenc'd with the Oath of Supremacy*? Which was as *much against Law* as this Dispensation; and yet, whilst he *maintain'd* the Church of *England* to *Prosecute Dissenters* with their Excommunications, Capias's, Fines

and Imprisonments; they were hush'd, and *Serene*, and as loyal as *could be*, Preaching up *Passive Obedience*, (Prayers and Tears) as the *only Weapons* of a Christian, Groaning under the Oppression of *Superiours*, during all *the long time* that they were *uppermost*, and felt no *Smart*.

The *Patriarch of Constantinople* is as great an Enemy to Popery, as any Prelate or Lay-man amongst us; yet he holds more ridiculous and *unaccountable* Errors than the *Papists*, and enslaves the poor *Greeks* as tyrannically, as the *Pope* does enslave his *Italian* Papists? What are the *poor Greeks* the better for this *Bulwark* against the Pope and Popery? The *Patriarch scornes* to kiss the *Pope's Toe*, and to be *Tenant at will* to the *Pope*, or to hold his *Patriarchate* of him, or under *him*, and Preaches and Writes against *Popish Errors*, but holds the poor *Greeks to as bad Errors*: And is not the *Pope on the other side the Water*, as Fierce, Dogmatical, and Pragmatical a Bigot, in forcing the poor *Greeks to believe as he believes*, and to be as *Uniformable* and Conformable to his *Trinckets* and Ceremonies, as the *Pope* (with his *Inquisition*) in *Italy*? What good does *Græcia* get *by such a Bulwark* against Popery, when Pope and Popery cannot possibly make *their Condition much worse* then it is? A true *Christian Protestant* should protest against, and abominate *Popery of the New*, as well as of the *Old Edition*; and should keep close to the Apostolical and *Primitive Rule of Charity*, in case of Nonconformity.

There were *Dissenters* in the Church of *Philippi*, (*as now amongst us*) so many *Men*, so many different *Minds*; so many *Men*, so many different *Features*, perhaps in doubtful Matters of Faith; and some had better Eyes and Brains, Hearts and Legs, than others; and therefore had different Apprehensions, Opinions and *Attainments*: Now, *What shall be done* in this Case, was the Question? All *prest forward towards* the *Mark* of the Prize of the *High-Calling of God in Christ Jesus*: Phil.

Phil. 3. 14. But some *lagg'd behind*, as is usual in a *Race*; (to which the Apostle alludes *Ver.* 13.) Now the Question is, What should be done *with these that lagg'd behind, and cannot come up so near the Mark as we?* Burn them, Consume them with Fire from Heaven or Earth, (says zealous *James* and *John*) and the *Papists*; Or, shall we *spur them up* with *Penal Laws*, or Excommunicate them, and then Goal them? No; *Ye know not what manner of Spirit ye are of*, saith Christ: And St. *Paul* in the 15th verse of that 3d Chapter of the *Philippians*; *If any Man be otherwise minded*, (or be a Dissenter, of another Opinion, then make use, of what Remedy? Of your Wrath? Your Passion? Your *Penal Laws* and *Tests*? No, no; wait God's Leisure; make use of your Charity, rather than *Wrath*; of your Patience, rather than Passion; leave him to the *King*, *to whom alone Conscience* belongs; for if any man be a *Nonconformist*, or otherwise minded) *God shall Reveal even this unto him*: He did not bid them (do, as some spiritual *Watchmen* now do,) call the *Corporal*, call the *Constable*.

So that indeed, *Antichristian* weapons and *Christ*'s weapons are vastly *different*, quite of *another* Shape, Form, and Fashion, and made of quite *contrary Stuff* and Matter.

Christ and his Holy Apostles converted the *World*, *not with Earthly*, Carnal, and Political *Tests* and *Penal Laws*; and are *we Wiser* than they? Did they borrow any of the *Magistrates Weapons*, or *Weapons* (like *Mahomet*) from the Arms of Flesh? No, they are *purely Spiritual*, Heavenly and Divine.

God did forbid (in the *Old* Law) the *wearing of Lindsey-Wolsey*; or the yoaking of an *Ox and an Ass together*, not without a Mystery: *Almighty God and Christ* (under the Gospel especially) *hating the Chaos* of mingling *Heaven* and *Earth together*, jumbling carnal and spiritual Tools in *Hodge-podge*; they will *not mingle well*, they cannot possibly Incorporate, nor carry on one main End, and *one only Design*.

For, if *ye have bitter Envying and Strife in your Hearts* (striving with carnal Tools, carnal VVeapons, carnal Laws, and carnal Tests,) this VViſdom deſcendeth *not from above*, but is (fetch'd from Hell, and is therefore) *Earthly, Senſual, Deviliſh.*

But the *Wiſdom that is from above, is firſt pure,* (ſo ſhould the Holy Sacraments be pure, and unmix'd with carnal Polices) then *Peaceable, Gentle, and eaſie to be intreated,* &c. (binding men to the Peace and good Behaviour, not permitting them to ſtickle with carnal VVeapons againſt Men of *different Opinions* in matters of meer Religion) but commanding us, *if poſſible, and as much as lieth in us, to live peaceably with all men*; ſurely it is poſſible, nay eaſie in this Caſe, moſt eaſie.

All? Yes; if they be *Men*, our Brethren (as being *Sons of Adam*) though *not of our Religion*, nor of our ſize and pitch, nor of our Features and Complexion, though of *different Religion*, or of no *Religion*, yet they are *Men*; (and where God makes no Exception, how dare we make Exceptions?) Since we are obliged to have a *Charity as Univerſal as Mankind*, and to live peaceably with all men?

If this be Goſpel, what becomes of our Teſts and Penal Laws? All our Lawyers are agreed, that all *Statutes* are Null and *Ipſo facto, void in themſelves*, if they be *contrary* to the Laws of God, and Laws of Nature, or Right Reaſon.

And *this preſent Teſt* (though Enacted by ten thouſand Parliaments) is never the more juſtifiable, becauſe it is a *prophane Temptation* even to Conformiſts, (*ſometimes*,) and to Nonconformiſts *at all times*, to take their choice, (chuſe them whether,) either to *ſtarve here*, or (at leaſt) *be kept out of their Birth-rights as men and Chriſtians*; or elſe, to Eat and Drink it unmeetly, to the Holy End, Deſign, and Inſtitution of that bleſſed Sacrament; (which was not Political, Carnal, and *Worldly*, but Pure, Spiritual, Heavenly and Divine; and therefore to Eat and Drink, for a *Political Teſt, and State-*

Policy

Policy, is to Eat and Drink it Unworthily and Unmeetly; and therefore Men *so Eating and Drinking it, Eat and Drink their own Damnation.* Away with it *for Shame!* Let it not be such *a Scandal to our Holy Protestant Religion.*

SECT. III.

Of Penal Laws *in Matters of meer* Religion.

MAny people cry up the *Church of England*, and *drink healths* to the Prosperity of the Church of *England!* And yet neither know *what makes* a true Church of Christ, nor *who are this same thing* (of some mens *making* or *marring*) called *the Church.*

What constitutes a true Church but *true Doctrine*, and *true Sacraments*, according to plain Scriptures? The *Discipline* is left to discretion. For, I suppose we are all agreed, that *this or that form* of Church Government, is not *Jure Divino.* King *Charles* I. (a great *Episcopal-man*) yet denied that *Bishops* (*as we have them*) are *Jure Divino*, (other than as Priests, or *Presbyters* and *Bishops*, are one and the same thing, and undistinguished in many places of *Scripture*; but yet that wise King held them, *not* to be *contra jus Divinum*, *not contrary to* Gods Law, that is (I suppose) *when* they feed the Flocks, not Lording it over God's Heritage, as if they had *Dominion over our Faith* (which even the Apostles renounc'd) imposing what they believe, and their attainments, upon us to believe, whether we can or no, or else Anathematize, Goal, and Imprison them, and let them lye there till they starve and dye: What comfort is it *with so much struggling* to keep out an *Italian Bishop*, Romish cruelty, Fire and Faggot (that soon dispatches men out of their pain,) and still to keep *something like it*: Nay, a worse, if to lye in Prison (after Excommunication) and there to starve and dye a lingring death,

(like

(like Crucifixion) feeling a thousand deaths, he and his Family; and all this for not paying the Register, or taking the Church-wardens Oath, or the Holy Sacrament at *Easter*; neither of which the persons durst do for fear of Damnation: Then take your choice, Death or Damnation, a lingring Death, Crucifying them, and making them and their poor Families feel many deaths; And is this amendment? I hope our Bishops will *now recant* these violent and carnal weapons, since several of them *have done* it already, promising to be willing to *come to a temper* (in their Petition to the King) And thereby confessing that they had been too hot and distempered before; and yet *even, at this day* I am afraid, that some men are only against *Carnal Weapons*, *Prophane Tests* and *Penal Laws*; not because they *like them not*, but because they see *they cannot* hold them; the Genius of the Nation being universally against such a Wild-fire Church.

St. *Paul*, defied all carnal Weapons in his Spiritual Warfare: *The Weapons of our Warfare are not Carnal but Spiritual.*

Indeed he *stood up stoutly* in defence of the Priviledge of his *Birth-Right*; when that was invaded by *Arbitrary Government*, Tyranny and Oppression; and therefore, for Remedy, St. *Paul* sent for an honest *General and his Army*, to come to his Rescue; and his Excellency, *Claudius Lycias* (after St. *Paul* had given him to understand that *he was a Roman*, and wrong'd of his *Birth-right*) *came with an Army* and delivered him out of the hands of his Oppressors, having understood the matter of wrong. *Act.* 23. 27. *&c.* 22. 29.

Then good night, Church of *England*, if the Jaylor do not help it, will some say; and so say I, good night! And happiness to her and long life; for *the Gates* of Hell (*Hades, of the Grave*) shall never prevail against the true Church; that is, the Church shall never have a *Grave*, *it shall never dye*, but to the Worlds end, there shall be some always that believe in, and confess the Lord Jesus, Son of the living God.

The

The Doctrine of the Church of *England* (which is Confirm'd by Act of Parliament) is contained in the *Common Prayer-Book*, and also in the 39 *Articles*, and in the *Homilies* that are set out, or shall be set out by Authority.

This *last is a deep one*. He must have a *wide Swallow* that has an implicit Faith, and *believes as the Church believes*; when that same Church in whom he doth believe, *confesseth the truth*, namely, that *she may Err*, or teach what is *not truth*? Now would I in all Humility and Modesty *put this sober Query*, *Query* 1. How can a Man subscribe to the Doctrine in Homilies *that shall* be put out (except he have a Popish Implicit Faith, to believe as the Church believes) *before he knows what* Doctrinal Homilies Authority will put forth? And such Authority that has perhaps *Err'd* in Doctrinal points already put forth by Authority, or by their own Confession, *may Err*, as well as the Church of *Rome*, *Antioch*, *Jerusalem*, *&c.* that have Err'd already, as the 39 *Articles* ingeniously and modestly confess?

Query 2. It is worth a modest Inquiry, and now *most seasonable* to Inquire (*now I say*, when things are come to a full stop, and in the fairest and most probable way to *settle upon a lasting* Foundation) Is it *now high time* modestly to Inquire, who is the Judge of matters of Faith, which all Christian Protestants (*a new Name only for the old Apostolical* and Primitive Christian) ought to obey in pain of *the Jayle here*, and *Damnation* hereafter, if he *persist in his Dissent* and Nonconformity thereunto; though *some Bigots* call it a *wicked Error*.

This is a sawcy Question, will some say: But (I Answer) that he *that says* so, is an *Impudent Blasphemer against the holy Ghost*: whom, I only Eccho, for the holy Ghost, by the holy Apostle (St. *Paul*) puts this very Question, *Rom.* 14. 4. *Who art thou that Judgest another Man's Servant? To his own Master he standeth or falleth*: Yea, *he shall be holden up, for God is able to make him stand.*

Then

Then from that 4th Verſe, the Apoſtle proceeds to ſtate *ſome caſes*, wherein Chriſtians were *not Uniform, neither needed to be* Uniform, as being therein a *Royal Prieſthood, and Priviledged Kings*, exempt *from humane Puniſhment, Judgment, Impoſitions, Correction*, or *Condemnation*, as being *accountable* for their Opinions finally *to God only*, *Rom.* 14. 11.

Whence *he Concludes* with this *Apoſtolical Canon* (that to all intents and purpoſes, *repeals*, makes void, and diſanulls *all humane Canons*, Impoſitions or Acts of Uniformity in matters of Faith, or in Impoſing their own Attainments and Creeds upon all others) ſaying, *Let us not therefore Judge one another any more, but judge rather that no man put a Stumbling-Block* (Scandal) *or occaſion to fall in his Brothers way.*

Rom. 15. 1. But let the *Strong bear the Infirmities of the Weak, and not pleaſe themſelves*; with their own Bigoted Notions, laying heavy burdens, and grievous to be born, which they themſelves (in their Sins of Commiſſion without Rule, Wilfull, Idle and unaccountable Ceremonies) will *not touch with one of their Fingers*: But is *there any Conſcience* that the *Weak ſhould bear* the Infirmities *of the ſtrong*? In Defiance and *Rancounter* to that ſaid Text, *Rom.* 15. 1.

From all which Premiſes does it not *clearly follow*, and may we not *Conclude*.

Concluſion I. 1. That *God is the only King* of Conſciences, as King *Charles* I. of Pious Memory concludes, ſaying, *Who am I*, (*Eik. Baſil.*) *that I ſhould Invade God's Throne*, the *only King* of Conſciences?

Wherefore did *Lucifer* become a Devil? He aſpir'd to God's Throne, and would be like him.

Wherefore is *that Wicked* Wretch (in 2 *Theſſ.* 2.) that *muſt and ſhall* fall) called the *Man of Sin*? But becauſe he attempts *God's Throne*, ſitting in the *Temple of God*, impoſing his own Faith, Opinions, Creeds and Canons, (tail'd with a Fire-brand, an Anathema, a Curſe) againſt *all* Nonconformiſts, when *he himſelf alſo is the greateſt* Nonconformiſt; but

but keep moſt unjuſtly and unſufferably, both *falſe Weights*, and *falſe Meaſures*, one *to buy* by, and another *to ſell* by, as ſhall be ſhewn unanſwerably by and by.

May we not therefore without any the *leaſt Suſpition of Sawcineſs* put this ſober Queſtion again, *Who art thou that judgeſt another Man's Servant?* What is thy Name? Is it *Lucifer*? Is it *Antichriſt* or *Man of Sin*? Is *that* thy Name? *Thou* that like *another* God, *ſitteſt there Domineering* over Men's Faith, *Lording* it over God's Heritage; *God's Dominion*, who is the *only Kardiagnoſtos*, or Searcher of Hearts & Conſciences, where thou canſt take *no* Cognizance, if thou wouldſt judge?

Who art thou, I ſay? *Art thou a God*, commanding the Waves, and ſaying, *Hitherto ſhalt thou go, and no further, and here ſhall thy Proud Waves be ſtay'd?* Art thou the *Hercules-Pillars*, or *Hercules* with his *Club*? Art thou the *Ne Plus ultra* in Religion?

In Nomine Domini, What art thou? And where is *thy Commiſſion*, thy Authority? And who gave thee this Authority *to do theſe Things?*

Our bleſſed Saviour commands us to call *no Man* Father, no Man *Maſter* upon Earth; that is, not implicitely *jurare in Verba Magiſtri*, to believe juſt as our Maſters, (our Fathers) believe, becauſe Faith is not *the Gift of a Synod*, of a Convocation, of a Council, but is the *Gift of God*: And never was there Peace in the Chriſtian Church, ſince *Councils*, and *Synods*, and *Biſhops*, and *Parliaments* and *Kings* took upon them to make *Acts of Uniformity*, Impoſitions of Faith and Creeds, Curſing and Impriſoning, and ſometimes Burning and Starving all Gain-ſayers; but by *what* Commiſſion?

Is not this as irrational as that *Cannon*, and Decree of the *Egyptian* Prieſts, commanding all men on Pain of Fine and Impriſonment, to *Believe* that their two Gods (*Iſis* and *Oſiris*) never had *been Men*, when all the Countrey knew to the contrary? And ſome of them well remembred them.

and had *Eat* and *Drank* with them? Moſt Excellent Bigotiſm!

The firſt general Council of *Nice* had ſhamefully err'd but for *Paphnutius*, a poor Diſſenter, a One-ey'd Man that ſaw more than they all, and ſet them to rights; and brought all the Biſhops to a better Sight and Underſtanding.

The *greateſt General Council* that ever was in the Chriſtian World, was call'd and convocated at *Ariminum*; ſeven hundred and odd Biſhops, *twice as many Laun-ſleeves* as was at *Conſtantine's firſt great Council*: And they all *unanimouſly* concluded *againſt the Divinity* of the ſecond Perſon of the Holy Trinity! *Goodly Sleeves* for a Man *to pin his Faith upon!*

Athanaſius that was *ſuch a Stickler* with his *Creed*, (that now *bears his Name* in the Common-Prayer-Book) *Beginning* and *Ending* with an Anathema, to all that do not believe *juſt as he does*; what *got he* by this Dogmatical *Impoſition of his Faith* upon all other Chriſtians? *A Nick-name*, the Age he liv'd in (very ungratefully ſome ſay) called him *Sathanaſius*.

Is it not enough for us to believe as our bleſſed Saviour ſays, that his *Father is greater than he*, and yet that *he is one* with *his Father*, God in Chriſt, and Chriſt in God, and Chriſt in Believers, that they alſo *may be one* with both?

But where do we read in Scripture, that Chriſt is *God of God, very God of very God*? What language is this? The Father *Uncreate*, the Son *Uncreate*, the Holy Ghoſt *Uncreate*, and yet they are not *Three Uncreate*, but *One Uncreate*: We are not *Arrians*, but ſurely the Holy Ghoſt in *Scripture*, has found *ſufficient Words*, and the Holy Scripture and Apoſtles Creed, is a *ſufficient Rule of Faith*; and ſurely was *ſufficient* to carry a man to *Heaven* three hundred years before *Athanaſius* was born, and three hundred years before the *Nicene* and *Conſtantinopolitan-Creed* was invented; and 1400 years before that *Packt Convention at* Trent, patch'd up with *Nominal*

minal Lord Biſhops, that were Shepherds without a Flock, yet had as good a *Vote* as the beſt: Is it not ſad that men *muſt ſtarve and die*, becauſe they obey not ſuch *frothy Men* (like Froth and Scum) *becauſe uppermoſt*? Is it not a Lamentation, and ſhall *be for a Lamentation*, that *all* Chriſtian Men muſt be *forc'd to ſee with other men's Eyes*, and to believe by *Proxy*, and obey *Blindfold*, and alſo ſwallow (like *Cramm'd Capons*) all that is put *down their Throats*?

Is not this *Mahomet*-like, who carried his Bible (his *Alcoran*) in *one* Hand, and his *Sword* in the *other*, ſaying, if the *firſt* will not do, the *other ſhall*?

We are all as *good Church-of-England-Men* as the uppermoſt *Men*, we hope; Is it not enough for us (Church-of-*England*-Men) to be *Humble Seekers*, and confeſs, with the 39 *Articles*, that we *may err*; and conſequently, it is unaccountable to impoſe our Errors on others, and then *back our Errors with Penal Laws*; or to impoſe Creeds in *other* Words than the Holy Ghoſts Words, *Scripture Words*, which if *Ambiguous*, let us leave men to their *own Maſter to ſtand or fall*; to their own Judgments to *Conſent* or *Diſſent*, and never make theſe Impoſitions of Creeds an occaſion of Scandal, or a *Stumbling-Block* in our *Brothers way, to make him fall*.

Will men ſtill urge an *Act of Uniformity*, which they themſelves *keep not*; made by a King, that this preſent King has publiſhed (whatſoever he was in his Life) a *Papiſt at his Death*, and made by a Parliament, diſtinguiſhed by (a Name *Eternally Infamous*) the *Penſioners Parliament*, from the multitude of *Judas*'s that ſold their, and their King and Countreys Conſciences, betray'd their Maſter by cheating His Exchequer, going *Snips with him* in his Revenue, and like *Ambo-Dexter-Lawyers*, took *Fees* on both ſides, took Money of the Countrey to be faithful to their Intereſt, and then rook'd or robb'd the *Exchequer*, to *betray the Countrey* that entruſted them? O abominable *Perfidy*! Never to be for-

gotten nor forgiven, till a *Brand* be set upon them to *mark them out* to all Posterity, for an Example of Treachery; and till they truly repent, which cannot be without *Restitution*.

Shall a fellow be hang'd for taking a *Purse* of *Five Pounds* value by the High-way? And shall they *go Unpuniſh'd*, that do not only betray *their Trust*, but rob the *King* and the *Country too*? Learned Lawyers have found Treason in it:

If they had not been Purified by the *House of Peers*, and well *Poiz'd* by the honeſt Patriots in the Houſe of Commons, what miſchief might they not have done?

Sometimes we read of the Church of *Philippi*, *Epheſus*, *Galatia*, *Theſſalonica*, &c. There a *National*, there a *City-Church*, and ſometimes we read of the *Church in thy Houſe*; all *true Churches*, both the *greater* and the *leſſer*. So that the *Church of England*, are *all the Faithful* Chriſtians in *England*, and ought not to be *Un-Church'd*, *though they differ* in ſmaller Ceremonies or greater Matters; for in the Church of *Corinth*, *ſome denied* the greateſt *Fundamental in Divinity*, 1 Cor. 15. 12, 13, 14, 15. *without which* all Preaching, Praying, Sacraments, &c. are Null, Void, and of no Effect, *viz. The Reſurrection of the Dead*; and yet they were *in the Church*, and no Apoſtolical Decree to Excommunicate them, or *Caſt them out*.

How Unjuſtifiable then is it to *Excommunicate* a Believer, becauſe he Refuſes to Take the *Church-Wardens Oath* or *Sacrament*; or, for *not Conforming* to ſome Impoſition of Trivial Concern?

Are not *they* that *thus* Excommunicate, the *Schiſmaticks*, by laying a *Scandal* in their Brothers way, to *make him fall*, *Rom.* 15. 13. and then by an Unchriſtian *Capias*, to Imprison him, till his *Purſe help* him out?

And a *Proteſtants Abſolution* (after all) coſts *Ten times* more Money, then is demanded by the Popiſh-Prieſts, in their Authentick and *Printed Table of Fees*, *for Adultery* or Inceſt, &c.

So that *what Eaſe is it* to a Proteſtant that lies ſtarving in a Goal (after he has ſtood Excommunicated 40 days) that *it is not the Common Enemy* has *undone* him, but a *Proteſtant*-Friend? Not the Biſhop of *Rome*, but one at *home*: If my Purſe, my Liberty, or my Goods be taken from me, 'tis a *Cold Comfort* to eaſe my Heart with this Melancholy Contemplation, that my *Country-man*, a *Proteſtant* did it, and *not an Italian* Prieſt; or, to eſcape the *Romiſh-Fire* and Faggot, or Bloody Maſſacres, (that ſoon puts us out of Pain) and yet be Crucified alive in a Jayle, *a Man and his Houſe*? Never do we read in Holy Scripture of a *Convocation of Clergy-men*, that took upon themſelves an Authority to *make Canons*, and lay *Impoſitions upon the Laity*, (no, not when even all *the Chief Apoſtles* were met in *Synod*, (at that *only Synod* that holy Scripture ſpeaks of) at *Jeruſalem*) without the *conſent* of the *Lay-Brothers*: *Acts* 15. 23.

And even *(there)* were not an *innumerable* company of Impoſitions and *Canons*; Nor ſo *much as one* Impoſition of Creeds to be believed: Nor *any one* Anathema, or Curſe, or Penal Law denounced againſt Diſſenters. Yet they had the *preſence* of the *Infallible* Spirit of Truth, (which the Church of *England* does *not in the leaſt pre-*

tend

tend to) and even then also enjoyned only a *few necessary things. Act* 15. 28.

And if *either* Church of *Rome*, or Church of *England* had not a Bigoted and *Priest-ridden Arm of Flesh*, wherewith to *Fight Non-conformity*; and would be *content with such Weapons as Christ* and his holy Apostles thought sufficient; they might Anathamize, and Curse, *till their Hearts should ake*, before any Wise and Rational Christian would believe as they believe, only because they believed it: Who gave them *Dominion* over our Faith and Consciences? What *Authority* have they to *Lord* it over Gods Heritage, (the Layity? There, 1 *Pet.* 5. 3. called Gods Clergy) especially since, as shall be shown hereafter, they have Erred already, *both in Doctrine* and *Discipline*. That late Doctrine of *Passive Obedience* they *now* Smile at, and some of them, together with *all English Protestants*, have *Actually Recanted*, Repented of, and Forsaken; or else we had sin'd against the great *Law* of Nature, *Self-Preservation*: Must we *Pray against* Arbitrary Government and Oppression, and not use the means? May *we not pay* men in *their own* Coyn, and *give* them *as good* as they *bring*? May we not repell *vim vi*? Force *with Force*?

This Doctrine of *Passive Obedience* is point-blanck against the 39 *Articles* of the Church of *England*, which *Curses all that dares deny*, That it *is Lawful to serve in the Wars*? And if any War be Lawful, a *Defensive War* (in defending *Ours*, *or our Neighbours* Lives, Houses Goods, or Rights, as Men and Christians) is *(by all agreed* to be) the *most Lawful* War, because it is of absolute *necessity*. For *what* has God and Nature furnished *Men* with *Eyes*, and Couragious *Hearts*, and strong *Arms*? To keep our *Arms in our Pockets* till our Throats be Cut? We beg your Pardon, Mr. *Passive Obedience*! Or if you will not *give* us Pardon, *sell* it to us, as you do *other* Absolutions.

SECT. IV.

Of the Necessity of Changing and Recanting *our Opinions in* Religion.

IF any man (*Pope* or *Mahomet*) say he has no *Sin*, he is a *Liar*, and the *Truth is not in him*; (saith St. *John*) Then how is it possible for a Man to go to Heaven, except he *Recant and Repent*; for Heaven is fill'd with *no glorified Saints*, except *Recanters*.

No Book in the World is *Faultless and Infallible* (except the *Holy Bible*) for either *Matter* or *Manner* of Expression, or *dust Taming* the thing, or some *other Circumstance*; it has some Errors or Faults in it.

And *if this be true*, then *every Author* that writes a Book, *ought to Recant* the same, if he be a true Christian; I mean, the *Errors* committed therein; for I never heard of any Christian Man (as yet) that ever was *so like the Father of Lies*, as to desire that any Body would *Recant the Truth's* contained in his Ways, Books, or Works; The Truth *will shift for its self* (in spight of all Opposition) *at long run*; but the *Errours* (of which *no Man nor Book is free*) ought to be *Recanted*, and publickly too, (if required) yea, as publickly as the *Books* that have been *Publick*.

St.

St. *Augustine* has a large *Recantation*, and a *Heavenly* one, in Print, called, *His Books of Confessions*; so the Learned and Excellent *Beza*, and a Man (worth them all) St. *Paul*, Confessing and Recanting his *Persecuting* Spirit.

It is not in any Mortal Man's Power, to be free from Sin or *Error*; *Homo sum & Humanum à me nihil alienum puto, at Humanum est Errare*; was an old and too true a Proverb; If we *be Mortals*, we are subject to Err; and then *if we be Christians*, or hope for Mercy, we must *Recant*: For though we may *Err*, (the Frailty of our *Understandings*) yet we need not be guilty of Heresie or *Obstinacy* in Error, (the fault of our *Wills*.)

Thus the Church of *England* makes us all *Recant publickly* in the Church twice a Day, in sober sadness, if we do not Dissemble, saying, *We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no Health in us.*

The most Learned and Elaborate *Authors in our Age* need no other Confutation of their humane *Frailties and Errors*, than their own *Contradicting-Books*; 'tis pretty to shew, *(if it were worth the while)* how the *Dean* gives the *Parson* the Lie; and the Arch-Deacon, the *Bishop*; and how desperately *they stabb themselves*, and are *Felones de se*, (in some sence;) if a *Lie deserves a stab*, they need no other Dagger than their *own*, which is enough to abate *the Huffing Pride* of the greatest Scholars, and *Noblest Souls* amongst us, as well as to *Mortifie the Bigot*, that is so full, and *puffe up with his present Notion.*

Nay, Parliaments, Lords Spiritual and Temporal, and House of Commons, have *Recanted*, publickly bewailing, begging Pardon, and asking forgiveness of the *Popes Nuntio* (Cardinal *Pool*) on bended Knees; (when frighted with the Apprehension of Queen *Maries Smithfield-Fires*) and which is worst of all, did for fear also *Recant God's* Truth; at least, they Recanted what the Lords Spiritual and Temporal, and House of Commons had about six years before, by Statute-Law, *Declared to be Gods Truth*; 2 & 3 Edw. 6. c. 1. and made by the *Aid of the Holy Ghost*; (surely you'll say then, that must be the *Bible* which they recanted! And so one *would think* indeed; but it was a *far Inferiour* Business, *viz.* only) the *Common Prayer-Book*, saying, 1, and 2. *Phil* and *Mar.* c. 8. *Seeing by the goodness of God our own Errors, have knowledged the same to the said most Reverend Father*, (Cardinal *Pool*, the Popes Legate) Therefore, *We the Lords Spiritual and Temporal, and Commons Assembled in this present Parliament, Representing the whole Body of the Realm of* ENGLAND, *&c. Do Declare our selves very sorry, and Repentant* (Poor Hearts!) *of the Schism and Disobedience*, &c. *against the See Apostolick*, &c.

And all this *Recantation*, the Bishops and Parliament, (when the times turn'd) *Recant against* about five years after, in 1 *Eliz.* 1. Resuming again this same Common-Prayer-Book, and setting up a *High-Commission-Court*, &c. which was for Cruelties and Oppressions, *Condemn'd by* (17 Car. 1. 2.)

And when the King and Parliament were offended, because Bishops were *too busie*, or too much busied in *Temporal Employments*, Powers and Authorities; they were *Disabled* by (17 Car. 1. 27.) but made *Capable* again, by (13 Car. 2. 2.

What *Variation of the Compass* is here? What Turnings and *Windings*, and *Returnings* again? Then *Facing about* as you were; (of which I might give many hundreds of Instances) let this suffice for *England*.

And

And if we cross the Seas, and make a *Progress* to *Rome* to the *Infallible* Chair, we shall find that even that too, stands as unsteady, or *more unsteady* than any other; In proof whereof, I'll have *no other Vouchers* than Papists and *Cardinals*; and for Cleanliness sake, give but a small Touch at the dirty Work.

Was not the Bones of Pope *Formosus* digged up by the *Pope* his Successor, his Decrees *Rescinded*, and the poor Dead *Pope* thrown into *Tyber* for a *Heretick*, not worthy of *Christian Burial*, &c? *Platina*, *Theodore*. 197. and *John* 10. 897. tells us, That Pope *Theodore* II. made Null and Void the Decrees of *Romanus*. And did not Pope *John* X. do as much for him? I care not *which was in the Right*; it sufficeth my present purpose to shew, That *one of the Infallible Don's* did Err, and was Fallible.

And does not Cardinal *Baronius* (*ad an.* 900) on this Score, cry out, Alas! *For Shame and Sorrow, that so many Monsters (a horrible thing to see) should mount that Chair, which deserves* (Sir) *Reverence of Angels?*

Was not *Pope Bennet* IX. made Pope at twelve years of Age, by the means of his Father the Marquess of *Tuscia*, and could not so much as read Mass? And afterwards *skilled in nothing* but the *Black Art*," by which the *Letcher* (as Cardinal *Benno* affirms,) enticed pretty *Wenches* into the Woods, and there Debauch'd them: Well might Cardinal *Baronius* (*ad An.* 1033.) call him, The Shame of the Romish Church, *Ecclesiæ Opprobrium.*

Does not *Luitbrand* (lib. 2. c. 3.) tell us, That the Council of *Lateran* did Depose Pope *John* XII. a First, for Ordaining Deacons in a *Stable*: Secondly, For making Boys (but ten years of Age) *Bishops*. Thirdly, For *Praying to the Devil to help him* (when he was at Dice) *to a lucky Throw*. Fourthly, For making his House (the *Lateran*-Palace) a *Common Stews*. Fifthly, For lying with *Stephana*, his own Fathers Whore. Sixthly, For Drinking a Health to the Devil.

Does not *Platina* (*Silvest.* 2. *An.* 998.) tell us, That Pope *Sylvester* II. made a Bargain with the Devil, to give him Body and Soul, upon two Conditions; First, That the Devil would help him into the Infallible Chair: Secondly, That he should never die but in *Hierusalem*; whither he was resolved never to come. The Contract thus made, the Devil helpt him to the Popedom; *Pontificatum, adjurante Diabolo consecutus est, hâc tamen lege, ut post Mortem totus illius esset.* But the Devil was as crafty as a *Jesuite*, for he cheated, with an Equivocation, the *Pope himself*, who Died horribly, (*C. Malmesbur.* 2. 10.) whilst he was *saying Mass in Rome*, in the Church, called *Jerusalem.*

I might fill Volumns with these Instances, to shew that even Popes ought to change and *Recant*, if ever they hope to be *Saved*; for there are no *good Men* here on Earth, nor *Glorified Saints* in Heaven, except *Recanters*: Honest *Parliaments* have Recanted, St. *Peter*, St. *Paul*, St. *Augustine*, *Beza*, and all *Honest Men*, have Recanted: And must not all good Protestants then come into the Fashion of all good Men in Heaven and Earth?

Sect.

SECT. V.

Of the Restraint of the PRINTING-PRESS.

PRinting, though reckon'd amongst *the New Inventions*, is *now* bcome *an Old Trade* in *London*, and has *begot one or two* more Trades; the *Book-seller* and *Stationer*, which are all Incorporated into a *Body-Politick*; called, *The Company of Stationers*; no despicable *nor mean* Company (or Hall) in this splendid City; one *Stationer was enough* for a City, before *Printing* came up; and of *Book-sellers* there were none, but *Scriveners*.

But, *now* they are become the *Numerous Issue* of the Press; and enabled to make *By-Laws* for the Regulating their Trade; which is *their Lively-hood*: And the Question is, Whether it be reasonable and lawful to *hinder them of their Lively-hood*, of their *Trade*, under pretence of Publique-good, by *shutting up the Press*, and stopping their Trade, by *excluding all* that have not a Passe, (and some say you may *with as much reason* Exclude all men from the *Kings-High-Way*, the Birth-right of every *English-man*, or stop their Mouths and starve them) except they *bring a Passe* Sign'd by Sir *Roger*, the Bishops Chaplain, *or the like*; to permit them to *Earn* their Livings?

There's an *Act of Parliament for it*, you'll say; and for that Trick, *I say*, I'll determine nothing *positively* against it.

But, Acts of Parliament *are not like the Laws* of the *Medes and Persians*, which cannot be *alter'd*. The *Ægyptian* Priests told *Herodotus* that the Sun had *chang'd it's course* four times within the last Preceding *Eleven thousand and* odd years; an *Æra*, as long before *Adam*, as since.

But, if the *Sun* change it's course *sometimes*, and the *Moon often times*, and *Parliaments* change their Acts *sometimes twice in Ten Years*, as afore-said; then surely *this Act for Restraint of the Press* (without the License of the Bishops Chaplain or Sir *Roger*, *&c.*) is not *immutable*.

The Arguments to keep the *Press-doors shut*, center all in this, That a Liberty thereof, *without the Pass of a License*, may prove pernicious *not only* to private men, but to *the Publique*, to the *Church*, to the *State*.

Libels will *fly about to wound* mens Reputations; and, which is a consideration of greater weight, *The Church and State may thus be shot at, and wounded*, and yet like shooting with *White Powder*, the Wound is *felt*, but none knows *whence* the Bullets came.

This is an Inconvenience; but, *if this be all*, the Argument is *fallacious*: For, as in *other* Trades, things that are *rare*, dear *and hard to come by*, are the *readiest Commodity*; so also in the *Book-sellers* Trade, no Books vend *so nimbly*, as those that are sold (by *Stealth* as it were) and want *Imprimaturs*.

This *Restraint by Licensers* will not prevent the *flying Pamphlets* and Reputation-Wounders; we may well say, *it will not*, because by Experience 'tis found *it never did*.

But,

But, if the *By-Law already made* by the *Stationers Company*, were Enacted by *Parliament*, with some *additions*, all the Inconveniencies of *Restraining the Press from Printing the best Books*, (because it is perhaps against the *Diana of Mr. Licenser*, or the *Craft by which he gets his Wealth*) will be prevented; and all the *Reputation-Wounders* will be discovered, and without *further Proof*, brought to Condign Punishment: Namely, A Law, that every *Author's* and *Printer's* Name, and their several places of *Residence*, and the mans Name for whom they were *Printed*, and who *Publishes* and *Vends* them, be Printed in the *Title-Page* of every Book or Pamphlet: And that such *Printed Names* shall be a sufficient Evidence, as if under their own *Hand-Writing*; provided it be proved by *Witnesses and Writing*, that the Author gave *order* for it (and that the Printer (there named) did *really Print* the same:) And that it shall be *Felony*, (or some Crime or Punishment) to Print any Book or Pamphlet in other manner; or to Print *false Names*: Or with what other *Proviso's* the Wisdom of a Parliament shall think meet.

The Pope indeed *has some Reason* to Restrain all Printing, without his *Approbation License*, or *Instruction*; because it is very meet and right so to do; granting his Infallibility, An *Index Expurgatorius* is a *necessary* and just *Consequence* thereof.

But, Church of *England, that disclaims all such Impudent pretence*; what Reason *can she give* to be the *only Door-keeper* to the Press, except she could also get an Act of *Parliament* that it shall not be *Lawful* hereafter for *God Almighty* to open any mans Understanding clearer, nor to give him *better Eyes* then the *Licenser*.

For, How many Excellent Books, both in *Divinity* and *Humanity*, are Suppress'd, *because they are excellent, and too good* to get an *Imprimatur*?

This made the Great Duke of *Buckingham* say, That the Clergy have but *one Vote*; for the Inferiour Clergy generally think themselves notably *sharp-sighted* in Affairs, if they can but *look up to the Top* of the Church-Steeple, and see how *the Cock stands*; and as the Wind blows, *many* of them sometimes *Conform* themselves.

Thus Haggards listen to the Huntsmans *Hallo* and *Horn*, but seldome put their *Noses to the Ground* to examine the Scent; For which the Huntsman Whips them *smartly* sometimes, yet 'tis *all one*.

No men are greater Vassals then small Clergy-men, or at least *more Oppress'd* with unreasonable *Assents* and *Consents*, in spight of Mathematicks, and illegal Procurations, Synodals, *&c.* even *when there is no Synod*, no Visitation, *&c.* yet (*poor Hearts*) they out with their Purse, and pay the Bishops Silver, and the Rich Arch-Deacons Silver, though some of them *Pawn the Pewter-Dish for it*; and yet for all this Vassallage, some of them does not so much as Whimper, Groan, nor Complain, nor Vote otherwise then (*as* the Word is *Ecchoed* amongst them) though at such a time as this, when a Parliament *can* help us.

Thus have I seen a *Step-Mother* Whip the Child till it *Roar* again, and then take it up again and Whip it for *Roaring*; and then make it go down on its *Knees*, ask *Forgiveness*, *Kiss the Rod*; threatning to give it *twice as much* if it tell it's *Father*: But come on't what will, I will say——*God help*, the while.

Has *any man* in the World *any other or better* Commission to Preach, then what Christ gave his Disciples? (Mat. 28. 19.) namely, *To go and teach*, and make all *Nations* Disciples by Baptizing them; and he will be *with such* to the end of the World; not with those Individual Apostles (who are *dead*) but their Successours (Lawfully ordain'd) to the end of the World.

Let any *man show me a Reason* if he can, why a Presbyter *Lawfully ordain'd*, and therefore *Commissionated* by Christ to *Teach all Nations, &c.* should need *any other* License? And is not *teaching* in Print from the *Press*, the same or better, and of *more general* and universal *benefit* to all men, and *all Nations*, than the *narrow Pulpit*, though it stand *aloft*?

And dare any Christian prefer the Words of an *Act of Parliament*, before the *Words of God* and our Lord Jesus, who has commanded *all Men to let their Light so shine before Men, that they may see their good Works*, (in Print, the most Excellent, Universal, and Charitable Good-Works in the World, if they be agreeable to Holy Scripture, and right Reason) and glorifie their Father *which is in Heaven*, without leave or License?

Does not our Law-Books say, That all Statutes are *Ipso facto*, Void, if against the *Common Law*, (*viz.* the Light of Reason, or Law of Nature) or against the *Law of God*?

But it is against the *Common Law* to take away, or Obstruct any Mans Trade or Birthright, (*as Printing is to many Men*) when the Publick, *the State and the Church*, and every *private* Man's Reputation, may be better and sufficiently Ensured by other Ways?

Is there not a Positive Law of Christ to all Christians, *not to hide their Talent in a Napkin*, (though the Licensers for Self-Interest, will not give us an *Imprimatur* to improve it?)

Is there not a Plain-Law of Christ, That we should not put *our Light under a Bushel*, but on a *Candlestick*, that all that come in may see the Light? The Liberty of the Pulpit, Bench or Press, are the *Golden Candlesticks*; the Self-ended *Imprimatur's* very Wooden Ones, (God knows) if this little Treatise cannot be Gain-said nor Confuted, but by the Goaler?

Is there not a Positive Law of Christ, *Not to quench the Spirit*? And shall any *Unchristian Law* quench it, for Self-ends, and because they are so mad as to shut their Eyes, and scorn to amend, or be cured by a charitable Hand, that is willing to do it for God's sake, and not for any other Fee?

Since then there is a *Positive Law* of Christ to let our Light so shine before men, that they may see our *Good and Charitable Works*, (in Print to chuse) that *Pater Noster* (which is in Heaven) *may be Glorified*; Then let us give to *Cæsar* the things that are *Cæsars*; but let us not rob God, to give unto *Cæsar* the things that are Gods Peculiars and Property.

And what *Honest* Protestant would not think it much more Honour to be *God's Advocate*, (in such a Book as this, (as little as it is,) Pleading *Gods Cause*, his Right and Sole Dominion over Consciences, than by Invading Liberty of Conscience (Gods Throne) to *arrive to the highest Preferments*, (the Effect of Favour (many times) or some wilder Chance?)

And now have I done with the Five Chapters, which are all Uniform and of a Piece; there went but the Sheers (or Sections) between them, for Methods sake.

The CONCLUSION.

AND now (Most Excellent Patriots!) I'll Conclude with the *Honest Confession* of a *Popish Priest*, Cardinal *Cajetan*, (in his Commentaries upon *Mat.* 5. 13.) *Ye are the Salt of the Earth, but if the Salt*

Salt has loſt its Savour, &c. And juſt as he was Writing upon that Text, the *French* Souldiers had broke into *Rome*, (*May* 6. 1527) and us'd the *Clergy* (above all others) *moſt ſcurvily and abominably*.

Whereupon, (ſaith he) *Evanuimus, ac ad nihilum Utiles, niſi ad Externas Ceremonias, Externaque bona*, &c. We the Prelates of *Rome*, do now *by woful Experience*, find the *Truth of this Scripture* this day, being become, not only a *Laughing-Stock*, but a *Prey* (not to *Infidels*, but) to *Chriſtians*, by God's moſt righteous Judgment; becauſe we, who by *our Functions* ſhould have been the *Salt of the Earth*, had loſt our *Savour*, and were good for little but looking after *Ceremonies*, and the *Revenues of the Church*: Hence it is, that *together with us*, this whole City *comes to be troden under foot* this day.

Epiſcopacy in *England* (for ought we know to the contrary) is *as Ancient* as our *Chriſtianity* in *England*; and the *Common-Prayer-Book* (as to the generality of it) may ſerve the *Turn* (it was made for) well enough; yet it appears to be made by no other *Aid of the Holy Ghoſt*, than other Prayer-Books in Print, if ſo much.

Both of theſe main Pillars of our Church are *miſerably Dilapidated* and out of frame, from top to bottom; yet not ſo ghaſtly, but they may by You, be well enough repaired, without pulling down.

If this be accounted a *Slander* caſt upon Mother-Church, or that any *be ſo blind*, as not to ſee what is ſo *plain* and obvious to every conſidering Eye, that is not blinded with her Dowry; (like that *young Gallant*, who being demanded why he would *Wed ſuch an Old Woman*, though ſhe was very *Rich*, (ſtudying what he ſhould ſee in her to *Umbrage* the fondneſs of his Embraces) anſwered, that he could not but *love her very Wrinkles*.

Which Wrinckles, I had rather *Maſque* over and cover, than *diſcover*; I hate the ungrateful Work; except I be call'd upon to *Prove my Words*, and to ſhow her Nakedneſs and Diſtempers, through her whole Conſtitution: It is ſo far out of frame, that it is a wonder to me, that it has ſtood ſo well, and ſo long.

But you may eaſily repair her Breaches, which I am ready to prove have diſtracted theſe Nations, theſe fifty years and more, and of ſuch abſolute Neceſſity to be mended, that no man hereafter (high or low) ſhall give his Aſſent and Conſent, (as all we Clergy-Men have done) under our Hands; except *we Write*, when *we Write*, and Subſcribe Blindfold, in ſpight of our Knowledge and Conſciences, and in ſpight of Mathematicks.

And

And what a shame is it, that Clergy-Men from the Highest to the lowest, shall be forc'd (as now) to starve, or Subscribe to an Untruth, or Iniquity, because Established by a Law, (the *Act of Uniformity?*) that considering how, and when it was made, 'tis a Miracle to me, that they had not got *Popery* as well Established by a Law, but that the *Major Part* of that *Pensioners Parliament* were honest *English* Protestants.

But if after all this, some *Achitophel*, some *Machiavilian*, who has got more *Power* than *Grace*, will confute me only, (as the Council of *Constance* confuted those two Excellent Protestants (as aforesaid) only with a *Jayl*: He will in the end. prove himself to be a true *Achitophel*, (as the Name signifies in the *Hebrew Tongue*) *Cosen-German to a Fool.*

And may glory a while (and but a while, I hope) as the *French* King does, that in making new Converts, and upholding his Religion; His *Dragoons* and his Jaylors are his *best Breachers.*

If so; then, *most Noble Healers of our Breaches!* Let not *Protestants* hereafter be permitted to *force* your Subjects (who have *entrusted* you with Power) to the sad Choice (which *Papists* glory in) namely, To *Use* the Cross, or *Bear* the Cross; stretch your *Consciences*, or stretch a *Halter*; *Bow* or we will *Break* your Necks, or *Starve you* in a Jayle

But I humbly say —— If *here* I have spoke Evil, *bear Witness* of the Evil; but, *if well*, why *smitest* thou me through Envy? Envy, that Rancour, Rust and Canker of Man's Soul (that like the Wood Worm) Eats up and *Devours* its Parent that breeds it and feeds it.

Nay, for the *smarting work too*, I am very willing to *submit* my Skull to *be stoned to Death* for any *the least Errour* in this Treatise committed, upon condition, that *he* only *that is free from Errour* cast *the first Stone* at me.

I do not *much Tremble* at this *Frank and Free* Offer, though I be *Confronted* with (the Present Pope) *Old Innocent Himself*, or any *of his* Bishops.

COLCHESTER,
January. 17. 168$\frac{4}{5}$.

FINIS.

Errata. In the Epistle, Page 3. Line 28. for *Males Administration*, read *Male-Administration*. Page 4. Line 28. for *subic*, read *such*.

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